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THE WESTERN LUMINARY,

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RELIGIOUS.

For the Western Luminary.

THOUGHTS ON INTELLECTUAL AND MORAL CULTURE.—NO. I.

"What is the whole business of education, when systematically and judiciously conducted, but a practical application of rules, deduced from our own experiments, or from those of others, on the most effectual modes of developing and of cultivating the intellectual faculties and the moral principles?

"Education would be more systematic and enlightened, if the powers and faculties on which it operates were more scientifically examined, and better understood."—*Stewart's Philosophy of the Mind.*

Among the many errors which prevail in the world on the subject of education, none is, perhaps more prevalent, or productive of greater evil, than the common notion, that any one who has acquired the rudiments of knowledge, is qualified to instruct the child that is but just setting out in the pathway to the hill of Science. Few errors have been more injurious to the cause of literature, and the general diffusion of the lights of science. If the sapling in the nursery receive an improper bent, its beauty and value are very apt to be ever afterwards affected by it. Indeed, so practically true is this, that the sentiment of the poet with respect to the permanency of early impressions, has passed into an adage,

"Just as the twig is bent the tree's inclined."

If a man would be a machinist, he must understand the fundamental principles, at least, of Natural Philosophy. It is a well known fact, that the best Natural Philosophers and Chemists in the world are to be found among the artificers of Europe. Why? Because a knowledge of these lie at the foundation of their occupations. Without it, in the present advanced state of the arts, they would hope in vain for success in their avocations. And if it be absolutely necessary for him who is to operate on matter to be thus qualified, shall we suppose that he whose province it is to operate on mind can succeed with less advantages? Were we to judge from the qualifications of those to whom is too often committed the culture of the youthful intellect, we should be forced to the conclusion that such, at least, is the opinion of a majority of the world. On this subject, mankind seem to act as if their clothing, their furniture, their machinery, were the great desideratum, and the cultivation of the intellect a matter that might be safely committed to any hand, however unskilful and inexperienced.

No one can be a successful instructor of youth, who is not well acquainted with the nature and powers of the human mind. As well might the most tender and delicate plant from the hot-house be placed under the care of the ploughman, to be tilled with his rude implements, and visited by the rough winds and the scorching sun, as the tender and susceptible mind of youth be committed for culture to him, who is destitute of this knowledge.

Infancy is the period when the mind is most susceptible. Then it readily receives whatever impression may be made upon it. Like the matter used in the formation of busts, it may then be moulded to any shape. And the responsible individual to whom is entrusted this precious charge, has before him humanly speaking, the materials for a patriot, a philanthropist, a benefactor of man, or of a demagogue, a misanthrope, a scourge and a disgrace to his species. He has materials to operate upon of inestimable value; and the effects of his labours, in all their extent, on the destiny of the being committed to him, can never be revealed on this side of that "bourne from whence no traveller returns." His early instructions trivial as some may esteem them, are not only to affect the happiness, and the usefulness of the individual during his temporary abode upon earth, but their effects can never cease to be felt while the soul has an existence. If, then, interests so momentous are involved in the direction given to the first dawnings of the youthful mind, should this task be lightly entrusted to any tyro, who may please to style himself an instructor of youth? Although the manner in which instruction is communicated at this early period is viewed as comparatively unimportant, yet infinitely more depends upon it than is commonly supposed. It is the season when the first perceptible developement of the faculties takes place; when the mind receives its peculiar cast; when the habits of thinking are formed, on which the future character of the intellect must greatly depend. When left to nature, the faculties of the mind are developed in a certain uniform order. That this order may be reversed, and a forced and unnatural developement take place, is known to every one who is at all acquainted with the subject. How many persons do we see who after having spent many years at school, appear, with the exception of the mere mechanical art of reading, writing, &c. to be in no wise benefitted by their instructions. While acquiring their scanty stock of knowledge, their minds appear to have lain almost entirely dormant. Or if exercised, to have been directed in so forced and unnatural an order, that they have been rather injured than benefitted. And how many instances have there been, among those who have enjoyed the advantages of a collegiate course, receiving little or no permanent advantages from all their toil, on account of the ill-directed manner of their early instructions? The force of habit is wonderful. Such a one comes out into the world, a mere mechanical scholar. His knowledge is confined to *the book*. He can tell you, probably, what it says, but no more. He has no originality, no independence of thought. His mind is forever trammelled by the unnatural fetters forged for him by his early preceptors. He aspires no higher than to follow in the wake of his master. He never ceases to be in leading-strings. He is a mere literary machine, a learned dunce.

Nothing is more susceptible of culture than the intellect of youth. Like the luxuriant soil of our great western valley, if properly cultivated, it will yield a rich and abundant harvest; but if neglected, will speedily be overrun with the most rank and noxious weeds; which years of arduous toil cannot eradicate. It is at this tender season that prejudice, that bane to truth and happiness, more or less common to all mankind, gains its entrance to the mind. Who that has arrived at maturity, does not look back with satisfaction, at his disenthralment from many hurtful and foolish prejudices, imbibed at this early period? And who that has arrived even at the season of gray hairs, does not continually act under the influence of other prejudices perhaps equally hurtful and dangerous, which have hitherto escaped detection, amidst all his frequent and rigorous self-examination? How often do we find this dangerous foe to human happiness usurping the very throne of reason, and bringing the whole man into a bondage compared with which, the galley-slave is free? How often do we detect ourselves feeling the warmest predilections for certain things, and the most utter repugnance for others, without being able to give any rational account of the cause of our feelings? How often do we see the man of intelligence, so much enslaved by his early prejudices, that on certain subjects he is utterly unable to feel an argument; deaf to the most cogent reasoning; blind to facts which stand before him eliciting his notice like a sun-beam; viewing every thing connected with these subjects with a jaundiced eye, and all the while entirely unconscious of his delusion? No prejudices are, perhaps, so deep-rooted, and exert so powerful an influence over mankind, as those connected with religion. It has been often remarked, that man is a religious being. In whatever age or clime he has been found, the warmest and deepest feelings of his soul have been ever elicited towards the object of his religious adoration. In confirmation of this, we find the idolatrous inhabitant of Hindostan no less willing to lay down his life, a sacrifice to his religion, than the most intelligent and sincere disciple of Christ. Why is it that the individual who has been brought up in the Papist faith, even after he has been highly enlightened and accustomed to think for himself, still clings with enthusiastic fervor to the absurd mummeries which he was taught to reverence in his childhood? Is it because he can defend his tenets by the word of God, or by rational argument? No. But because in this particular, the prejudices and predilections imbibed in childhood have dethroned reason herself.

If these statements partake any thing of the nature of truth, how unspeakably important is infant education! How much depends upon the first impressions made upon the susceptible, the undying mind? And how solicitous should the parent be, who desires the future as well as the present happiness of his offspring, that the first seeds of knowledge sown in their minds should have a tendency to secure these blessed results. JUVENIS.

For the Western Luminary.

"TRAIN UP A CHILD" &c.

If we look around us in the world, we will find that men act out in life what they learn in childhood. For "as the twig is bent the tree inclines." Go to a country where idolatry has ruled its victims with a bloody sceptre for centuries, and then tell those who are bowing down and worshipping wood and stone, that their gods are no gods, that they can neither see hear or save; that there is but one God, that he always existed, and that all things were made, and are supported by him, and that they were the workmanship of his hands; that he dwelt in all places saw and knew all things: and do you suppose he would believe you?—Undertake to teach him that his wooden god was no God at all; take the language of Isaiah, strong and conclusive as it is, even the word of inspiration, and tell him how he made it, that with a part of the same wood he made a fire and warmed himself, and with a part of the same he made a god, and fell down and worshipped it; and do you think you could convince him that it was no God? The missionaries have tried it often but they did not succeed. And why do they not succeed in convincing them? Is it because there is a want of intellect? It cannot be; for we there find men of political and military talent as great as we do any where under the sun. Is it because the worship which they pay to their idols is less expensive, and has less of cruelty in it than the worship required by the God of the christians? No: for they there sacrificed their flocks and their herds, their wives and their children to appease their idols, that can neither see, hear, or know any thing. Why is it then, that you can not convince them of their folly, and their errors? It is because they have been trained up from their infancy in idolatry. Horrid and bloody as is the worship of idols; it is still more agreeable to the carnal heart of man than the pure and holy precepts of the God of the Bible; and it has engrossed all the affections of their hearts. It first got possession and it has retained that citadel of the heart so long that it has taken deep root and cannot be removed. There is no room left in the affections for such a doctrine as that of truth and holiness to enter, even for a moment. Christianity never can be impartially examined by such a heart. And with but very few exceptions, if any, they that have grown up in the worship of idols do continue in their folly, and go to destruction.

Why is it that the man, who starts out in the world to gain the applause of his fellow mortals, thinks that in this way he can be happy, and that his desires can here be all satisfied, and does not remember that all the millions who have sought happiness in this way have died, if in their senses, confessing their folly and testifying to all after generations, that happiness was not to be found in this way: but he disregards the dying testimony of the whole of them, presses on in the same evil way, making the friendship of this world his God, and at length, after being harrassed and tormented by disappointments, and vexations, confesses his folly, and is hurried off to stand before his Judge in this unprepared state. It is because he was taught when young to seek for happiness in this way. Why is it that the inhabitants of our world are continually seeking after wealth, honour, popularity, and the pleasures of the world, expecting in these that they will find happiness and have all their desires satisfied; and do not remember that there is "nought but God, nought but moral excellence, truth and love can satisfy and fill the immortal soul?" It is because they have not been taught in childhood, that true happiness can only be found in keeping God's commandments. Why is it, when all the lovers of the world, its wealth, pleasures and honours, have given their dying testimony that there was no real pleasures in these things; and when all that have loved God and followed after righteousness have given dying evidence to the fact that this was the only way in which happiness was to be found, that men will still reject this world of evidence, and still seek to find happiness in the way in which all this evidence goes to tell them it cannot be found, and reject or refuse the only way in which it is said to be found? It is because they have not been taught these things while their minds were young and tender and uninfluenced by partiality for the world; but were let alone until Satan had the possession, and then they could not examine the matter impartially. The natural disposition of the heart was to follow after vanity, and when this had taken possession truth and reality had no room left for admittance This is the only good reason that ever has been offered or ever can be offered why these things are so. Thus it has always been, and thus it will continue to be, so long as children are let grow up to years of manhood before they are taught these things. And is it not distressing to every christian heart to find so many thousands and millions of mankind running swiftly after the ways of sin and folly that will soon plunge their souls into everlasting destruction? and yet no remedy can prevent it, so long as things continue as they have been. And do you ask is there no preventative? I answer there is for the next generation, if persons can be found to apply it. It is to speak, converse, and write about it, until all shall be awakened to the importance of the matter; to bring, as far as you may be able, all the children of the age into Sunday Schools, where they may be taught to observe these things when small; to encourage and support these schools as far as possible. But who are to do this? Every christian and every one who has the smallest desire to benefit mankind. There is no one so poor that he can do nothing to aid in this cause. Where is the person who loves the cause of Christ or the souls of men, who cannot deny himself of some small indulgence in order to gain a little pittance for this glorious cause? Where is the young man or the young lady who cannot go some one two or more miles from their home and assemble eight, ten, or twelve little immortals every Sabbath and teach them to memorize "blessed are the poor in spirit: for theirs is the kingdom of heaven," &c. "thou shalt love the Lord thy God with all thy soul, mind and strength, and thy neighbour as thyself;" who cannot point out to them their sinfulness, God's holiness and purity, the curse of the law against sinners, and the way of escape through Jesus Christ? And whoever will do this and do it faithfully shall be successful. It is a fact, that like causes under like circumstances always produce like effects. Now if we look to where Sunday Schools have been taught we will find that wherever teachers have been faithful, they have rarely failed training those under their care in the way they should go; and God has said if they are thus trained they shall not depart from it. Now if these things be true then every teacher in a Sunday School, who is faithful, will rarely fail in training those under their care in the way they should go: and if trained in the way they should go, they will not depart from it: for God has said it, and he never spoke a falsehood. And where is the christian parent who does not feel greatly interested in this great work? Who can read the command given in the 6th chapter of Deut. and not feel the obligation they are under to teach these things to children, and to teach them diligently? When God says, "thou shalt teach these things diligently to thy children; thou shalt speak of them when thou risest up and when thou liest down, when thou sittest in thine house and when thou walkest by the way side, &c." who will disobey, and say I will not teach these things to children? Let such an one remember that he fights against God; and where is he that is able to contend with the Almighty? Now when we see that Sunday Schools have been able, and are still able, to teach children the way of truth; to train them in the way they should go, so that they will not depart from it—who is there that will not give of what the Lord has given him to support these schools and help them on in their great and glorious undertaing? If there be any one who is so entirely dead to the calls of humanity and mercy, who has so little regard for the salvation of immortal souls, that he can look over this land of freedom and see the thousands and almost millions that are perishing for lack of knowledge, and still feel no moving of sympathy in his heart, still close his coffers and tie tight his purse-strings. Let him remember that God hates the covetous; that God has said, "there is that withholdeth and it tendeth to poverty; and there is that scattereth abroad and yet increaseth;" and that "the Lord loveth a cheerful giver;" that "the curse of the Lord is in the house of the wicked; yet he blesseth the habitation of the just."

G.

[From the New York Evangelist.]

REVIVAL IN EAST HAMPTON, L. I. 1764.

Faithfully abridged for the Evangelist, from a narrative by the venerable Dr. Buel, Pastor of the church.

REASONS FOR PUBLISHING THE NARRATIVE.

Some past accounts of this work have been owned of God: which gives ground to hope that a more particular account may have a happy effect, by the divine blessing, for the revival of religion in other places, and the enlargement of the kingdom of the Divine Redeemer in the world. There have been some misrepresentations of this work, which ought to be corrected. A copious effusion of the Holy Spirit upon a people, is such an event, as tends to confirm the divinity of the glorious gospel of our Lord, and gives honor to the Holy Spirit, manifesting the reality of his office and influence, in the effectual application of redemption. It invites the notice, and bespeaks the praises of the divine lovers of Zion's prosperity, and also directly tends to animate their hopes, strengthen their faith, and enliven their prayers. It moreover appears to be the Lord's revealed will, that such an event in the divine economy, should be recorded, not only for the present benefit of some, but also for the future good of others. Thus much, I suppose, those words which the Holy Spirit, (*the great secretary of Heaven,*) hath left upon record, plainly hold forth: "When the Lord shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute, and will not despise their prayer. This shall be written for the generation to come; and the people which shall be created, shall praise the Lord."

THE BEGINNING OF THE WORK.

In the beginning of the year 1764, there appeared some hopeful tokens, that the Lord was preparing his own way for a gracious visitation. The absolute necessity and importance of the divine influences, in order to the revival of religion, became more frequently the subject of serious consideration among the godly. Some of the Lord's people became wrestling Jacob's for the divine influences. Our assemblies for divine worship grew larger, and their attention more engaged: and the word preached began now, by the divine blessing, to become powerful to quicken and comfort some of the Lord's people, and to enlighten and awaken some sinners. Thus the Lord seemed to be preparing his way, by gradually granting his returning presence to his people, until the memorable Sabbath, March the 18th. Upon this day our assembly was very large, and more solemnly attentive than I ever knew it before. While the people heard on one part of the day, what good news was brought them from heaven, by the gospel, and on the other, what would be good news to be carried from earth to heaven by attending angels, they seemed in general upon the point of submitting to the prevailing power of divine truth.* Upon this day the *spirit of prayer* for the divine influences, seemed to be poured forth as in a kind of celestial torrent. Some awakened sinners had their convictions increased, and some others were influenced to attend more seriously than ever before, to their eternal concernments.

A MEMORABLE DAY.

This *day* which God hath made to be had in remembrance, marvellous as it was, I give the place of a preparatory *day* to March 19th. Upon this day the Lord began to carry on his work with astonishing power and glory. "According to this time it shall be said," (of East Hampton) what hath God wrought?† In the after part of this day, I discoursed with a young person in an agony of distress for sin, and an interest in the Saviour. Near the evening I went to see a young man that had concluded for a time, not to go to church upon the afternoon the day before, fearing he should cry out in public, so as to interrupt the hearing of others: his convictions were so powerful that it seemed to him impossible to avoid it. Before I came to the house, I met some young persons under concern, on their way to visit me. Upon invitation they and some others soon came into the house after me; one following the example of another, till there were about a hundred persons assembled, with whom I spent some hours in prayer and exhortation. The Lord was pleased at this time, to bow the heavens and come down by an effusion of the Blessed Spirit, in a most plentiful and surprising manner! The house seemed full of the presence of God; and almost all present appeared somehow awed and influenced thereby. I now heard many sinners making the most mournful declarations of their exceeding sinfulness before God, and of their infinite danger of eternal damnation! Some uttered their cries after the manner of the apostle Peter's hearers, "What shall we do?" The entreaties of some were like the poor publican, "God be merciful to me a sinner!" Oh! "who among us shall dwell with devouring fire? Who among us, shall dwell with everlasting burnings?" "If I go to *hell*, I don't want company: If I must go, let me go alone to those immortal torments!" The wrath of God now appeared to set heavy upon the guilty consciences of sinners, and his infinite displeasure against sin seemed to fill their souls with unutterable anguish and torment, as though their eternal damnation was already begun. It is supposed that 30 or 40 persons went home from this meeting under most powerful conviction of sin and misery, and anxious to the last degree, to know what they should do to be saved. When they came to the respective houses of their abode, they entered them with declarations that they were guilty sinners, going to *hell*. Their agonies of distress and moving expressions had a good effect upon the families to which they belonged.

THE TIDINGS SPREAD.

This evening and next morning, the tidings of this wonderful meeting spread swiftly through the town, and gave a shock like sevenfold thunder. The very report thereof awakened sinners to soul-concern as it flew, and excited in the Lord's people, solemn joy, lively hope, fervent prayer, holy admiration and devout praise. Early the next morning after this wonderful meeting, my house was thronged with distressed *law*-condemned, *gospel*-condemned, *conscience*-condemned sinners. Indeed, our houses all over town, now began to have persons in them of this character. I had now opportunity for particular converse with many of the awakened, and occasion to observe, that although their convictions were so very powerful, yet they were rational and scriptural, and as far as I could judge, evidently the effect of a sight of truth, by the Holy Spirit's illumination and operation as a *convincer*.

PEOPLE SWIFT TO HEAR.

At the close of the meeting the last evening, I notified a lecture to be attended at two o'clock in the house of God to-day. The report of the wonderful effects of the meeting last evening, and of lecture today, was soon propagated in all parts of the town; so that people from the villages and remote parts of town met for divine worship in the house of God, even an hour before the appointed time, *being swift to hear*. They all appeared serious when I met them in God's house, as though they were looking into the eternal world. While I preached to them, every eye that was not overwhelmed in tears, appeared fixed upon the speaker, and every ear chained to the things spoken. Solemn profound reverence appeared in every countenance, and they heard as creatures made for eternity, and bound over to a judgment to come.

*Pro. xxv. 25. †Num. xxiii. 23.

After sermon I pronounced the blessing as usual; but the people all kept their places, appearing unwilling to leave the house of God; whereupon I prayed again, and gave a word of exhortation, and suddenly there was a most marvellous effusion of of the Holy Spirit upon people in all parts of the church. People in general continued in the house of God till nine o'clock in the evening. Many sinners were brought under powerful convictions; others had their concern increased; some who had been under concern before, met with light and comfort; many of the Lord's people appeared to have amazing manifestations of divine glory, and answerable fullness of divine joy.

EVIDENT DIVINE INFLUENCE.

The day following, my house was early thronged by great numbers of weary, heavy laden sinners. Soon after the middle of the day, people in great numbers were going up to the *temple*, as supposing public worship would probably be attended as up on the day before, although there was no previous appointment of a *lecture*. About two o'clock we all met in solemn assembly, and divine service was attended as on the preceding day. After pronouncing the blessing, the people abode in their seats as upon the day before. I then continued to pray and exhort them for about an hour. There was much solemnity and seriousness upon the face of the assembly; yet the people seemed to be waiting for an increasing sense of divine things, by more plentiful measures of divine influence; whereupon I took occasion to observe, that we were entirely dependent upon a sovereign God, for such effusions of the Holy Spirit as were granted the day before: that God was now teaching of us thus much: that we must look upon God only. I repeatedly charged the people in the most solemn manner, and beseeched them again and again, to give God the glory, *all* the glory, if he should now condescend to grant a marvellous out-pouring of the *Spirit*. Immediately thereupon, as I proceeded to speak, there appeared to be a most surprising effusion of the Holy Spirit upon people in all parts of the house. An Almighty energy seemed to accompany the same words, so as that they became powerful to a multitude in one and the same solemn moment of time. The effects of this out-pouring of the Spirit seemed to be exactly parallel to that upon the preceding day. This dispensation was so timed, and so marvellous in various respects, that a person of liberal education and judicious observation, occasionally present at this time, hath since observed to me, that this event was so wonderful and observable in its circumstances and effects, that had an *atheist* been present and heard and observed all that was said, and beheld what followed, he must necessarily have acknowledged the existence of a God, and the reality of *divine influence*.

A DAY OF FASTING.

The following day (Thursday, March 22,) was a day appointed upon the preceding *Sabbath*, to be observed as a day of fasting and prayer, for the outpouring of the Holy Spirit, upon us in particular, and the churches of Christ in general. The report of what God was doing among us had now spread abroad, and many people from neighboring congregations came to join with us in the solemn services of this day; so that we had now the largest assembly I ever saw upon this end of our isle. There was such universal solemnity and profound attention upon the face of the assembly, as exceeded all I ever saw before. It was such a *fast day* for a powerful sense of the infinite evil of sin, and lamentation therefor, for a spirit of prayer, and for solemn joy and *thanksgiving*, with great numbers, as exceeded all of this kind I had before known. Toward the close of this day, there were plentiful measures of divine influence given, like as upon foregoing days. The Lord now seemed to be verifying his promise. "And it shall come to pass, before they call, I will answer, and while they are yet speaking, I will hear."*

COMING TOGETHER DAILY.

People assembled for public worship upon Friday and Saturday, as before upon Tuesday and Wednesday, although no lecture was previously appointed: and upon each of these days, there were wonderful effusions of the Holy Spirit. After this week, lectures were ordinariiy given out upon the Sabbath, except upon the unexpected coming of a ministsr from a distance. I suppose our attending public worship so often this week, occasioned some reports abroad, that people have had wholly thrown by all worldly business, and betook themselves entirely to religious exercises. 'Tis true indeed, that people looked upon the world, as it really is, in point of sufficiency, an empty thing; and in some good measure, esteemed the favor of God, as it will be looked upon at the day of eternal judgment, even as the everlasting ALL! An extraordinary day will doubtless justify that conduct, that would not be prudent at other seasons. I suppose St. Paul did not continue his sermon till midnight every evening he preached, yet he thought proper to do it upon particular occasion. My dear people now addressed each other in the language of the prophet, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob," &c. They were glad to meet me daily in God's house, and I was equally rejoiced to meet them there. I heartily wish every minister of the gospel, in city, town and country, like occasion of meeting their people in the Lord's house; for I am persuaded that I and many of my dear people will have those days in joyful and everlasting remembrance.

GREAT NUMBERS AFFECTED AT ONCE.

Upon the fore-mentioned solemn days, when the Holy Ghost thus descended in the application of himself to this work, he appeared to give his powerful presence and illumination to great numbers at the same time; whereby they had amazingly increased upon them, views of divine things, seeing truth and the awful and glorious realities of the eternal world in a clear, strong, affecting and practical light. From day to day I now saw many sinners of various ages upon their knees, with hands extended toward heaven, and in flowing tears, begging and crying for the exercise of sovereign mercy in the name of Jesus, with as much earnestness and importunity, to all appearance, as though the Lord Jesus Christ was then coming in flaming fire to the final judgment. They seemed to be pressing into the kingdom of God, as if they would take it by violence. I saw many others under powerful convictions, yet not in such great distress. Many appeared under the abatment of legal terrors, as in a most calm and serene frame of mind, as though resigning up their souls to a sovereign God through the glorious mediator, in hope of eternal life by his mediation. I saw very many just beginning to hope they were favored with some divine manifestations, and seemed wholly to be taken up and captivated with the perfect excellence and glory, the alluring fulness and sufficiency of the Lord Christ; declaring his entire suitableness and infinite worthiness of the choice, trust, love and praise of all; admiring the adorable riches of his free and sovereign grace made known to such infinitely vile, unworthy sinners as they were: and uttering the praises of the all-glorious, altogether lovely Lord Jesus, as though their whole souls glowed with a seraphic love to him. The house of God at these seasons, seemed to be full of his awful and glorious presence; and I used to visit the distressed in all parts of it, and to converse with and to drop a word of exhortation to great numbers in a short space of time, and the Lord gave the blessing.

THE WORK PROGRESSING.

From day to day, we now saw both in the house of God, and in our houses, surprising displays of the divine power, love and grace of our Emmanuel. The awful and endearing glories of the Godhead shined forth in this work, as sufficient to fill heaven and earth, angels and saints, with an exstacy of joy! With inexpressible wonder we beheld the magnificent triumphs of the victorious arms of Zion's King, over the united powers of darkness, while stout-hearted sinners bowed to the sceptre of his grace, and became his willing people in the day of his all conquering power! The Lord's people in general, seemed to be under the animating power of religion, and mighty in prayer for divine influences, and the salvation of precious souls. Some of them especially appeared like primitive Christians, full of the Holy Ghost, rejoicing in the Lord; while the comforts of some, and the distresses of others, ran so high and became so great, as set in contrast and standing opposed, we had, as it were, a sort of resemblance of the day of final judgment, and it appeared as if persons were now entering upon their eternal states of heaven and hell. It is indeed beyond me to give a full description of this wonderful scene. No person can form an adequate idea of such a marvellous dispensation of divine power and grace, but as being a spectator, and sharing largely in the divine influences.

[TO BE CONTINUED.]

*Isaiah lxv. 24. This text my Rev. brother, Mr. James Brown, improved in the after part of this memorable day, as now exemplified.

[From the Rochester Observer.]

ON SECRET PRAYER.

"Enter into thy closet, and when thou hast shut the door, pray to thy Father who is in secret; and thy Father who seeth in secret shall reward thee openly."

Here first it is pre-supposed that the followers of Christ have a closet or a retired place for devotional exercises. It seems as if the Saviour knew the disciples to have such a place, or else he would not have said "thy closet," which seems to imply they had one. Now, here is an imperious command, obligatory upon all christians to perform the duty of secret prayer. How many times in a day is not stated. But we have some examples from ancient servants of the Lord. Daniel prayed three times, which would seem to be the duty of all those who can, to do likewise. But there are no christians in life, who cannot spend half as much as half an hour, morning and evening, in prayer to God, and in meditating upon the realities of eternity.—And there are a great many so situated, that they might spend as much as an hour morning noon and night, in this delightful service.—God giveth grace according to the day. However, it is not the time thus spent, which renders the services acceptable to God. He looketh upon the heart. But that it is the duty of all to spend some time in the service, cannot be denied. And he who undertakes to make excuses, will find himself to be fighting against God. Have we not reason to believe that Paul was in the act of meditation and prayer, when he was caught up, as he says, into the third heaven; and saw the glorious things thereof. It would appear strange that any person should be backward in performing this most delightful duty, after he has tasted of the love of Jesus, after he has been adopted into the family of heaven, after he has felt all the groans of the Saviour upon the cross, the blood which ran from his side, the agony which he suffered in the garden, when he sweat great drops of blood, and the agonizing prayer which he put to his Father, during the cold midnight air, were for his sake. And if it had not been for them he would now have been in the gall of bitterness and bonds of iniquity. But oh! how stubborn is the human heart, it may well be said of Christians, as Christ said, to the unconverted Jews. That they would not come unto him, that they might have life. Christians will not keep near the throne, and therefore they lose all the life of religion. This, Mr. Editor, appears to me to be the great reason why our churches are not flourishing, and why pure and undefiled religion does not prosper among us. Many are forward to give, many are forward to go to meeting, and many are forward to pray in public. But when they come to the duty of secret devotion, they are strangers to it, and do not like the task. Therefore, instead of going up upon the mount, to look over into the heavenly Canaan, they are bound down to the valley. Instead of sitting at the feet of Jesus, to learn of him, they follow him afar off. Instead of being always ready to depart and dwell with Christ, they are always saying, I don't know as I am a Christian. Instead of warning their impenitent friends, to flee from the wrath to come, they let them go straight by them pursuing the road to hell. This is all for want of daily communion with the Saviour. Until those who have been redeemed by the blood of Christ, shall consider it a privilege, and do their duty in this respect, we have no reason to expect that God will pour out his spirit upon our churches.—Such Christians as I have supposed do not only shut the gate of heaven against themselves but against the impenitent around them. Oh! christian, whoever you are, that shall read these lines, if you neglect the duty of secret prayer daily, or pass over it carelessly, recollect that you are cheating your own soul out of enjoyment which you might have; you are displeasing God, and cheating sinners around you. For when you do not pray, you do not feel what an awful situation they are in; and therefore do not try to help them out of it. Is it not time, for all those who profess to be followers of Christ, to awaken to this subject, and come up to the help of the Lord! And is it not the duty of ministers to awake also, and impress these duties upon the mind of their hearers! Let both answer God, as their conscience shall direct. A LAYMAN.

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, SEPTEMBER 8, 1830.

WAR! WAR!

In peace prepare for War.

What an unaccountable being is man! Not satisfied with the natural and unavoidable means in constant operation for the shortening of life, man employs the weapon of death against his fellow-man. The art of killing it made a science. Men are trained to it.—Whole nations are embodied with instruments of destruction against each other.—The evils of war, like those of intemperance are obvious and apalling, when viewed in the aggregate. The expense, labor, loss of lives and suffering, occasioned by war, are palpable and tremendous evils. Its injurious moral influence cannot be estimated. Although Hobbes says war is the *natural* state of man, it is not the *right* state, nor *necessary* state of man. Peace is more conducive to happiness, the great object of pursuit. War is repugnant to the best feelings of the human heart. Can nothing be done to banish this scourge from all civilized nations? Because it has so long raged and rioted on the happiness and blood of the human species, must we despair of ever seeing peace wave her olive branch in perpetual verdure over the nations of the earth! In this age of improvement, of increase of knowledge, and the advancement of religion we hope for better things. We do not deem it chimerical to look forward to the time when "the nations shall learn war no more," when they shall literally "beat their swords into ploughshares and their spears into prunning hooks."

But how is this happpy and glorious change to be brought about!

In two ways, first, by a more general prevalence of the doctrines and spirit of the Gospel, and second, by impressing on the minds of the people and of rulers, a conviction of the folly and immense evil of war and persuading them to adopt some method of settling disputes arising between nations, than that of appealing to arms.

The knowledge and spirit of the christian religion are rapidly extending. Individuals and societies are exerting themselves in the noble effort to exhibit to the world the madness and cruelty of war and to persuade the governments of all nations to establish something like a COURT OF NATION to try and settle their disputes, and thus in peace prepare to remove the necessity or causes of war. Considering the great extent of commerce and the competition of trade and power between all civilized countries, it must be expected that disputes and animosities will arise. But let there be a proper tribunal, before which these contentions may be fairly and amicably settled, and let nations no longer act on the principles of the duelist, and the horrors and expenses of wars will be no longer known, only as they are learned from the bloody records of the history of nations—as such history is nothing scarcely but a history of *wars*.

The war of 22 years continuance between France and Great-Britain, terminating at the battle of Waterloo, June, 1815, cost the latter nation $3,200,000,000!

Our last war of less than three years continuance, cost us $120,000,000; a greater sum, than all that has ever been expended in the operations of all the Bible, Missionary, Tract, and Education Societies in the United States.

We have been led to these remarks by taking up the July number of the Harbinger of Peace, which has been lying on our table for some weeks. This is a monthly work—published at New-York, by the American Peace Society.

The following Petition is presented on the last page for the subscription of all, who approve the object.

To the Senate and House of Representatives in Congress assembled.

We, the undersigned, convinced of the great advantages and blessings which AN ABOLITION OF WAR, and the reference of all international disputes to A COURT OF NATIONS, will confer on mankind, respectfully petition your Honorable Bodies to adopt such measures as may lead to a *Congress of Nations* for this object.

REVIVALS.

Many things are often considered *new*, when in fact they are *old*. Revivals of religion have sometimes been considered as peculiar to the present age, and not unfrequently regarded with the suspicion and distrust commonly attached to *novelties*. The operations of the Divine Spirit on the hearts of men are the same in nature and effect, and though various are often at different times the same in mode and circumstances. To show that *revivals* in our age are not novelties—we have inserted in our paper this week, an account of a revival in Long Island, which took place in 1764. The style in which the record of this work is given, we cannot but admire. The perusal of this ancient document we are sure must afford both instruction and delight, and we hope no one will pass it over as out of date, and so devoid of interest.—Read it and see how christians felt and prayed, and how sinners felt and expressed their views of themselves in a time of the outpouring of God's Spirit, nearly a century ago.—And let every christian remember that the same Spirit awakens, convicts, and converts sinners now, as did 70 years ago. This Spirit is shed forth too in answer to *prayer*, now as then. If we would see the work of the Lord revived among us, we must pray for the effusions of the Holy Spirit. Our land is indeed like the valley of dry bones.—But the breath of the Lord can resuscitate and raise to spiritual life those, that are *dead* in trespasses and sins. The word of God and the history of the operations of his grace in all ages, are full of encouragement to all, who will have strong faith and will earnestly pray for a revival of religion. But the work must begin in *the hearts of christians*. It is high time to awake out of sleep, and to do with our might whatsoever our hands find to do. Thousands around us are droping into the grave and sinking beyond the sound and the hopes of the Gospel. If christians exhibited a more deep feeling of those momentous truths, which they profess to believe, would not sinners be alarmed and awakened to a serious consideration of their condition and should we not more frequently hear the inquiry—*what shall we do to be saved?*

CAMP-MEETINGS.

From the conversation we hear and from the communications put into our hands for publication, on the propriety and expediency of camp-meetings, we perceive they are to be a fruitful source of discussion among us.—It is a matter of general interest to the churches and to the welfare of religion. We have no camp-meetings now in this state, (I speak of Presbyterians) and they can therefore be spoken of only, as they have existed here many years ago, and have been held and are now held in some sister states. For these reasons, and hoping that the subject would be discussed in regard to its *own merits* we have opened to it the columns of our paper. And we take this occasion to remark for the benefit of our correspondents, who may write on the subject, that we expect they will confine themselves to the subject in hand, avoiding personalities, sarcasm, and allusions to things irrelevant. We do not think it a subject, on which there should be disputingand wrangling. Let every thing respecting it be said in the spirit of love and kindness. If this discussion be properly conducted we conceive it may be productive of good. And should the churches in this region determine to adopt this system of meetings, they will go about them more understandingly, knowing what evils are to be guarded against and what benefits are to be secured and in what manner. They are not *new things*, especially in this western country. That they have been attended with both good and evil, all must grant. To determine which preponderates and the expediency of getting up such meetings now among ourselves, seem to be the main points to be settled. Let these points be spoken to at once. And we must beg our correspondents to be *brief*. Give us the plain arguments *pro* and *con*, stript of useless verbiage and all irrelevant matters.

To express our opinion in a few words, we should be glad to see *well conducted* camp-meetings occasionally held among our churches. We have attended such with pleasure and seen their good effects. The greatest objection to them and to four days meetings in the section of country where we have seen their operations arose from this fact; that the people were inclined to make these large meetings a substitute for the ordinary meetings and means of grace on the Sabbath. Attendance at a camp or four days meeting, seemed to be in the minds of many a sufficient reason or license for absence from the preaching of the Gospel on ordinary occasions. This may have arisen from the frequent and regular recurrence of these meetings.

We forbear to enlarge on a topic, which already has occupied so large a space in our paper.

If the agitating of this subject may be the occasion of leading ministers and christians generally to a serious enquiry, "what can be done to arouse professors from their slumbers and awaken sinners to a sense of their danger," it will not have been in vain, whether this system be adopted in practice or not.

ON CAMP-MEETINGS.—NO. I.

To the Editor of the Luminary

SIR—An essay over the signature of B., in your last number, appears I think, to call for some remarks. I do not however desire to be considered as an opponent of that writer—with many of whose remarks I entirely agree—the spirit of whose piece I admire and approbate—and whose appeal to his brethren has excited warm emotions in my bosom. But I am not disposed in the main to accord with the correctness of your correspondent's views, so far as they militate against Camp-Meetings. The most of this venerable writer's reflections seem to me to be more just *in themselves*, than they are just, in their application to the subject of which he treats: a remark which I make from no motive akin to disrespect; for all my meaning amounts to just this, that it appears to me that his *fears*, arising from some melancholy circumstances in the early history of this country have led him not so much to *pervert* truth as to *apply* it somewhat out of its place.—With B. I am opposed to "excessive excitements" in religion;—"I am also in favor of domestic government and family religion;"—and I should be truly sorry to do any thing, which would disturb "either the purity" or "the peace of our Western Church."

If in the remarks which I shall make I shall say any thing of a personal character; this must be considered as arising from the fact that B. by much speaking and writing, has become a man of notoriety, whose person a fictitious signature would not perhaps, even if he wished it, conceal from us: whereas I enjoy the privilege of writing without being known. It is my desire, Sir, not to be known; for there is nothing about me which would not rather take from, than add to, the reception to which my argument shall be entitled.—Blessed be the name of God, if TRUTH speaking through me, shall in this case be heard!!

The present number will be chiefly devoted to a view of the present aspect of the Presbyterian Church, in this state.

We lately had a revival of religion. That revival terminated sooner than it ought to have done. It was probably greatly mismanaged. Whilst it lasted; no doubt, many were soundly converted to God; but we have also great reason to apprehend, that many came into the communion of the church, without any real change of heart.—Hence, in part, the low and miserable condition of many of our churches at this time.—Some of our new converts with less piety than James and John in all likelihood possessed, when their mother besought of Jesus (and with their seeming consent) that they "might sit, the one on his right hand, and the other on his left, in his kingdom"—possess at the same time as we much fear, yet more ambition, yet less willingness to "bear the yoke in their youth," yet more restless desire to be conspicuous and great beyond their real deservings.—In one word; there seems to be too much of this spirit, upon every hand. It is not confined to new converts. It does seem to be a general evil. You find it also in very many of the old veterans of the church, who have caught the malady, it may be, from their young brethren. Indeed, you find this most contagious disease among our lay officers, and among the clergy themselves.—Do I speak of the clergy! Who among these, does not "love the uppermost places at feasts, and the chief seats in the synagogues, and to be called of men Rabbi Rabbi!" Who of them does not relish many things, which strongly savor of departure from the sublimely simple doctrine of ministerial parity! Who of them ought not to know, that the deification of his character and person in any degree must be an offence against God and one in which he will participate if he do not by all means discourage it: And yet who of them (who is very greatly tempted to the weakness) does not evince a relish for all the little honors which the weakness and sinfulness of their hearers is disposed to heap upon them!

Into these observations, I am not hurried by any feelings of the moment. Perhaps few sentiments, in any man, have been more deliberately weighed; nay, it is likely that few have been taken up more unwillingly. These sentiments have been forced upon me, by many circumstances and facts, which have existed in almost all directions. Heart burnings are here; and disquietudes are there. The persecutions of our church, unprecedented in modern christendom, have not united us together. Others have fought against us all; and we have fought each other also. In one place, there is much popular ministerial labor which does little apparent good: In another there is no regular ministerial labor: nor can men easily find (and here I profess to quote things which have been actually spoken) any "who is wise enough and eloquent enough to teach them in holy things:" And in many quarters you discover all that wretched feeling which must exist where "one saith I am of Paul, and another, I am of Apollas."

Such are some of my views of the state of our affairs, as a branch of the church of God. And really, I believe that our condition is as good as that of the other donominations, with which I have also occasionally mingled. Perhaps no two denominations act out toward each other the Divine Saviour's maxims of brotherly love. And where this brotherly love does scarcely act in one mode—perhaps it will scarcely act in any other mode. But why say, *perhaps?* Who does not know that brotherly love is in but small exercise, in our day and land! Who has not looked around him enough to see how the spirit of evil is working, and has worked! Who does not know how our "late revival"—which, I agree, we should not "even forget"—did vanish away, amid the jarrings of sect and of party!

But perhaps the writer before us will say, "Why Sir, in all this we are agreed; but how are Camp-Meetings to act as any remedy to all these evils! Would not these evils be rather aggravated by Camp-Meetings!"

I reply to the last question in the negative. I believe that one ill, in all our present ill condition, lies near the bottom, and supports a large portion of the fabric; I mean our practical departure from the doctrine of ministerial parity. And, Camp-Meetings would be the means of putting an end to the present spirit of aristocracy in the church. It

would appear at these, that other men can preach, besides the present *very few* monopolists of favor. The charm, the spell, would soon be broken away which now surrounds her idols. in the view of moon-struck admiration. Men and things would begin to stand for what they are worth, and for no more. Our desponding ministers, whether young or old, would assume courage in the good cause. Each one would begin to say, "I also will shew mine opinion." All would begin to enter and boldly to labor in their Lord's Vineyard; being now sufficiently assured, that "whatever is right, that should they receive." Our whole church would become republican in fact, as well as in name. High sounding names would lose their undue influence. Industry would increase—more work be done—more souls be saved. Professors would begin to be somewhat more than mere professors: they would learn to speak of Jesus, rather than of their ministers: And as their "light" would now "shine before men," so would men "see their good works, and glorify their Father which is in heaven." In short, things would, I trust, get into a better condition: A conclusion in which I am confirmed, by that hope, to which that despair gives rise, which grows out of the view of the present degenerate aspect of our churches.

Possibly, Sir, I may deceive myself in these calculations. But is not the experiment of Camp-Meetings worth the making! Is it not more likely, that we shall be benefitted, than that we shall be injured?—At least, the reader should be willing to hear argument on this subject; and I trust that additional views in a future number, may have some tendency to strengthen and support what has thus far been advanced. I know indeed, that your respected correspondent B., has urged things quite deserving of much serious thought: yet, I am fully convinced that he is in a mistake; and I trust, that both he and others will hear one a little farther, with patience, if not with attention. CALVIN.

The following article from the Tuscumbia Advertiser, is inserted at the request of an esteemed friend, that the missionary, whose character has been so roughly assaulted, may be fairly defended by the testimony of one *who knows*. Mr. Elliott is a gentleman of veracity and high standing, and well known in this place.

"Thou shalt not bear false witness against thy neighbour."

MR. EDITOR:—I was not a little surprised to find in the "Courtland Herald" of last week, certain slanderous charges highly derogatory to the character of the Rev. Hugh Wilson, a Misionary in the Chickasaw nation.

Truth and justice demand that some statements should be made in order to show the falsehood of the charges and to vindicate the character of an injured man, from the foul aspersions there attempted to be cast upon it. The Herald says:

"A MISSIONARY CAUGHT.—We have it from indisputable authority, that a certain Embassador sent by the President into the Chickasaw nation called on a Mr. Wilson, a Missionary, for certain information. The Missionary told him *lies* and started some of his Missionary Indians after him to watch him, so that he could not turn round to speak to any person but what they were ready to hear it. The Embassador became incensed, and went back to the Missionary, Mr. Wilson, and told him he had found him a traitor and a liar, and he had the candor to tell him of it—and that he intended to report him to the President and to the world wherever he went. The Missionary set up a long face, and said "he thought it was hard, after having suffered so many privations and made so many sacrifices by laboring among the Indians five or six years for Christ and his gospels sake, to have his motives impugned by his countryman—and he was not then worth *fifty* dollars in the world."

The Embassador called up the Missionary's neighbors and asked what Mr. Wilson was worth! They said "Mr. Wilson had 80 acres in cotton, and as many in corn, and his stock they numbered by hundreds!"—It is said, "he does not preach one sermon to the Indians once a year! He is a trading Missionary!"

☞Wonder if he ever trades in whiskey!"

In regard to the charge of falsehood, a simple statement of the facts will no doubt exonerate Mr. Wilson in the view of every candid and unprejudiced reader. The history of the matter is this; Mr. Wilson in a friendly interview with the gentleman alluded to in the Herald as an agent of the Government, related to him in presence of two other persons the particulars of an affray that took place in the Choctaw nation. Stating that he believed his representation to be authentic. After some time this gentleman requested Mr. Wilson to accompany him to his camp, when in the presence of a number of persons he stated that an individual of the company, who was present at the affray in the Choctaw nation, gave a different statement of the matter. Mr Wilson then told the name of the individual from whom he had received his intelligence, which individual is a man of undoubted veracity and was known to several of the company—this one circumstance of Mr. Wilson having given up his author does certainly relieve him from the charge of falsehood, and even if the report had been totally untrue his simply relating it as a report should never have subjected him to such a charge. The point of difference was this, Mr. Wilson's informant represented Col. Laflore's party to have been completely triumphant; the other statement represented Mushulatubba's party to have gained the ascendency. In addition to the testimony of Mr. Wilson's informant, a gentleman direct from the Choctaw nation passed through this place 8 or 10 days ago, who made a statement of the affair similar to that made to Mr Wilson; and further, within a day or two Mr Fant of this place has arrived from the same nation, who fully confirms the statement made to Mr Wilson and by him detailed to the agent, and again, Maj John Donley has just now arrived from the same place. He had been sent by the President of the U. States with some communication to the Choctaws, he had a good opportunity to learn the true state of the case, having seen and conversed on the subject with several white men, as well as the agent, Col. Ward, who were present at the affray, and he also fully testifies to the correctness of the statement as detailed by Mr. Wilson. As the right of Mushulatubba to the office of chief was the main point of contention, and as by all accounts he was deprived of that office, and a day appointed for the election of a new chief, there remains no longer a doubt that the representation made to Mr. Wilson was substantially correct.

I am however happy to state that the gentleman alluded to in the Herald, assured me that he never called Mr. Wilson a traitor and a liar.

Another charge made in the Herald is that Mr. W. "started some of his Missionary Indians after him to watch him." This ridiculous charge is positively denied by Mr. Wilson and is moreover disproved by certain facts that have since come to my knowledge.

Another item in the Herald, is perhaps all that I shall notice at this time (as another course will be adopted to bring the whole matter under investigation) it is stated and admitted that Mr. Wilson said he was not worth fifty dollars in the world; "the ambassador called upon the Missionary's neighbors and asked what Mr. Wilson was worth, they said Mr. Wilson had 80 acres in cotton, and so much in corn, and his stock they numbered by hundreds."

This of course was charging Mr. Wilson to have been guilty of another falsehood. In reply, I pledge my veracity to the truth of the following statements and defy the world to disprove them; there is not a stalk of cotton growing on Mr. Wilson's farm and there never has been 100 lbs. raised on the farm. It is a fact that Mr. Wilson does cultivate about 30 acres of land in corn and small grain, but his only object has ever been to secure a supply of bread and meat for the use of his family and school, which has generally consisted of from 30 to 50 persons, and hitherto it has required his utmost exertions to provide the above articles for them; of the stock, there is not one animal to which Mr. W. has any claim, the whole improvement, buildings, farm, farming utensils, household and kitchen furniture, stock, &c. &c. are the property of the Indians, and should the school be dissolved the proceeds of the whole would return to the chiefs of the nation or be disposposed of as they might direct, and further I pledge my veracity from a full and intimate knowledge of his circumstances, that Mr Wilson is not possessed of property of any kind to the amount of fifty dollars—and if any person will prove him to be possessed of more than that amount, including money, debts due, stock, books, bedding, &c. I hereby obligate myself to pay such person ten times the amount.

And I would further state, that Mr. Wilson has at no time since he has been in the nation received any salary or other compensation further than the simple support of himself and family, although he has devoted the prime of his life and the whole of his time to the cause of the Indians, as a missionary and a teacher. Mr. Wilson generally preached at least once every Sabbath at the station where he lives (10 miles from this place) in the nation, and within the last 12 months he has preached as many as 20 sermons at a point in the heart of the nation, 90 miles distant from his station.

I have understood from the agent alluded to in this business and Mr. Wilson, that the misunderstanding refered to in the Herald was satisfactorily explained on the council ground at the time it took place, and Mr Wilson returned home with this impression.

I hope that this plain and simple statement of facts, bearing my own proper name and signature will at least in public estimation be entitled to as much credit as the unfounded charges of the Editor of the Courtland Herald. JAMES ELLIOT.

WEST-LEXINGTON PRESBYTERY.

The next stated meeting of this Presbytery will be held in Mount Horeb church, near Lexington, on Wednesday the 29th inst. at 11 o'clock, A. M.

Presbytery will be opened with a sermon by the Rev. J. T. Edgar, Moderator.

MEETINGS.—At a late meeting of the Hopewell Presbytery, Georgia, appointments were made for 8 *four days' meetings*, and for 2 *three days' meetings*, all to be held this fall and attended by several preachers.

REVIVALS.

A powerful revival is enjoyed in Vernon, Con. *Thirty* have recently been brought to rejoice in the hope of the Gospel.

In Shepperdstown, Pa. a revival is going on. There have been within three weeks *sixty* hopeful conversions.

Since the 15th of July, when a four days' meeting was held at Williamsburgh, Ohio, there have been *fifty* persons added to the church in White Oak, and *seventeen* to the church in New Versailles.

LETTER FROM A CHINESE CHRISTIAN.

We copy from the London Morning Herald, of June 21st, received in this city, via Boston, the following letter from the native Chinese Christian, Leangafa, to the committee of the Bristish and Foreign Bible Society, transmitted by the Rev. Dr. Morrison.—*N. Y. Chris. Adv.*

China, Dec. 14, 1829.

To all the venerable persons who manage the affairs of the Society for the distribution of the sacred Scriptures, a respectful letter is hereby addressed, wishing them a golden tranquility.

I happily have received the favour of a gift of the holy book from your honourable nation's society. The gift is of the highest importance, and I regret that I cannot repair in person to thank you for your goodness. I can only keep my heart with diligence, deny myself, and exert my utmost strength to propagate the gospel, advising and instructing my fellow-countrymen here. Perhaps we may obtain the transforming influences of the Holy Spirit to turn them to the Lord and Saviour, according to the intention of all your venerable sirs.

The Most Host High God compassionated, from ancient times to the present, all nations, and sent the Saviour to this earth to proclaim fully the wonderful mystery of redemption and the divine will contained in the true gospel. At the time of Jesus' advent the holy apostles scattered the gospel among many nations: but although, up to this time, many followed and believed the principles of the gospel, none have equalled your honourable nationin disseminating the correct principles of the universal Church, and maintaining a strict adherence to the sacred truths of the Bible, not adding so much as a fibre of private interpretation calculated to delude others.

Besides, in your country, those who preserve a constant and ardent love to the Saviour, and would widely extend the gospel, are not few. Hence the many societies in your country to assist in disseminating the gospel among all nations, by which means it is at present made known to many nations to convert them, and turn them to God. Although success depends on the converting grace of the Holy Spirit, still it is the work of your honourable country's society to distribute the holy book.

Previous to conversion I was as deaf and blind; but having obtained the holy book to read, and having to be thankful for the instruction of the two venerable teachers, Milne and Morrison, I became acquainted with the great grace of God in compassionately sending the Saviour, and with the worth of the soul, and so was led to repentance, reformation, and faith, and to trust in our Lord and Saviour, looking up for the salvation of my soul.

If left without the holy book, how should I have known the grace of God, and the immediate worth of the soul! Hence the work of the society for distributing the holy book, and of the other societies to assist, is indeed a great benefit to the people of all nations in the world!

I apprehend that it will not be possible, during the days we remain in this world, that we shall ever meet and see each other. We can only hope that, by a reliance on the merits of our Saviour we shall meet in the world to come, in the heavenly mansions, and enjoy everlasting bliss, exulting, and together praising the love and grace of God, to infinite ages.

Reverently I present this on the right hand of the venerable committee of the Bible Society.

"THE POOR SAVAGES."

Under the above title the *Louisville Advertiser* of July 15, contains a bitter production which purports to have been written in New-York by a gentleman from Kentucky, the design of which is to excite a prejudice in the great Valley of the Mississippi against the benevolent operations of the American Sunday School Union in that region. Those who would in the course of two years plant 7000 Sabbath Schools west of the Allegany mountains, have never, to my knowledge, depreciated the learning, the talents, the refinement, the respectability, or the wealth of the people of that valley. They have never been represented as paupers "on the parish," "the Tartar Horde," "the savage host," by any but this pretended Kentuckian who puts these words into his letter, that he may excite indignation against the pride, arrogance and impudence which he imputes to all who would aid in the benevolent enterprise attempted beyond the mountains.

Well do we know that in the Great Valley of the mother of Rivers, hundreds of flourishing cities and towns containing from *one* to *twenty* thousand people, may vie with any equal number of the same population in the Atlantic States for intelligence, refinement, education and learning. We know too, that men of distinguished talents are scattered over the whole country. But a large portion of the valley is a new country which has had little time for improvements; and every new settlement requires more or less aid from regions which have been inhabited for a longer duration, and become more abundant in wealth, and in persons qualfied to be teachers.

We expect the richer portions of the Valley to do all which is requisite for *themselves*, and to unite with their brethren on this side of the mountains in supplying the wants of their more destitute neighbours. Yes, instead of disparaging the West we expect the Valley itself to furnish its own Sabbath School teachers, and to contribute more than half the expense of all the new schools to be erected.

The Valley can, and must, and will help its own poorer settlements with a generosity not exceeded in any other part of the United States.—*Philadelphian.*

A FARMER'S STORY.

[From a letter to the Editor of the New York Farmer.]

At the approach of winter, it was necessary to retain but two men. The rest were discharged. On the opening of the present spring they all signified a wish to return, declaring their decided preference to labor where liquor was not allowed. I will now state more particularly the individual cases.

In March, 1829, a young man 23 years of age, of good, wholesome appearance, called on me, wishing to be hired for the season; I was willing to give him his price, $15 per month; but the idea of doing without rum rather staggered him; but, said he, if your other men can get along without rum, I can do as much as they. On the first of April he commenced, and continued six months without losing a single day. At the expiration of the six months, I hired him for two months longer, at $12 per month; and when these were finished, I called him in for settlement, and found that he had drawn on me, only $3 for a pair of pantaloons, and $11 to lend to a younger brother going to the Western country. I was owing him the round sum of 100 dollars, which I offered to pay, but he preferred taking my note for it on interest. He left me with my recommendation, and was immediately employed by a gentleman in the state of New York, who was much in want of a steady man to drive a team in the vicinity of Albany. In this gentleman's employ he was exposed through all the winter, to cold and storms, without drinking a single glass of ardent spirit, and yet his health has never been better. This spring he has returned to me, and I have hired him for eight months, at $14, and consider him as cheap a man as I can employ. It is now his intention to save money sufficient to buy him a farm in the Western country.

I have another young man with me, whom I engaged in April, 1829, for two and a half months, and have continued him in my employ to the present time. Although he had formerly been in the habit of taking grog whenever he wanted, yet he has wholly abstained while with me. In settling with him in April, 1830, I found he had drawn on me for only $5, which were spent for articles of clothing. I paid him $ 50, which he has lent to a brother, to enable him to pay in part for a small farm.

Last fall I hired an Irishman 28 years of age, who had been in this country seven years, had accumulated no property, and was in the practice of taking his allowance of grog. He was to have $8 per month through the winter. He continued to labor faithfully through the cold season without the aid of any of the burning liquors. I have this spring engaged him for 8 months, at $12. He says he never felt better, nor so strong for spring work as he now does. Whenever he sees his fellow countrymen, he urges them to let liquor alone. I find him to be a careful and faithful man, spending none of his money except for clothing, and endeavoring to save sufficient to buy a piece of ground.

SECULAR SUMMARY.

THE WEATHER.—There has been no rain of any consequence here for about six weeks, till on Monday evening last, we had two or three refreshing showers. There was not however, rain enough to raise the springs.—The drought has been severe, and the corn is a good deal injured.

EXECUTION.—The two servants of Mr. George Caldwell of Jessamine County, who murdered Mrs. Caldwell last May, were hung at Nicholasville on Saturday last.

SALEM MURDER.—The trial of John F. Knapp, as principal in the murder of Mr. White, of Salem, Mass. has resulted in his conviction and sentence to capital punishment. The day of his execution is to be fixed by the Governor and Council.

The trials of Joseph J. Knapp, and George Crowninshield are deferred till November.

STORM ON THE ATLANTIC COAST.—A violent and destructive storm commenced at Charleston on the night of the 15th ult. and swept along the coast reaching New-York on the 17th. Considerable damage was done to the shipping in the harbors as well as to such as were at sea.

Sabbath Breaking and Murder.—On Sunday the 8th ult. a few young men belonging to the neighborhood of Salem, in Botetourt co. agreed to take an excursion, for the purpose of shooting deer. Among the party were too young men named Blankinship and Martin.—It appears that an enmity of long standing existed between these men, and so soon as Blankinship ascertained that Martin was one of the party, he commenced a quarrel with, and challenged him to fight. To this Martin agreed, and proved himself more than a match for his opponent, who got whipped. Some short time afterwards, in the course of the day, Blankinship, armed with a rifle, took his stand at a place where he expected the deer would pass. He had not been there long till he saw Martin passing at a short distance, when he immediately fired at, and wounded him, the ball having entered a little above the hip, and taking an oblique direction, lodged in his body. The unfortunate man lingered till Monday, when he died, Blankinship has absconded.

P. S. Blankinship has since been arrested. He was brought to this place on Wednesday last, under a strong guard, and stands fully committed for trial by a called Court on Tuesday.—*Fincastle (Va.) Patriot, Aug.* 13.

FOREIGN.

ALGIERS TAKEN!—After making preparation from the 29th of June to the 4th of July, the French made a simultaneous and furious attack on the fort of the Emperor, the point of principal resistance on the part of the Dey. On the 6th, the city, forts and ports were delivered up to the French General-in-chief.—The following is the official account of the attack and capture, sent by General Count de Bourmont, to his government.

"All was ready before day-break on the 4th. At four o'clock in the morning a rocket gave the signal, and the firing commenced; that of the enemy replied for three hours with much briskness. The Turkish gunners, though the widness of the embrasures lefft them almost wholly exposed, remained bravely at their posts, but could not long contend against the skill and intrepidity of ours, whom General La Hitta animated by his example and counsel. At 8 o'clock the firing of the fort was silenced; that of our batteries continued to ruin the works. The order to make a breach had been given, and was beginning to be executed, when, at 10 o'clock, a dreadful explosion caused part of the fort to disappear. Torrents of flame, clouds of dust and smoke rose to a prodigious height; stones were thrown in all directions, but did not cause any serious accidents. General Hurrel, who commanded the trenches, did not lose a moment to pass over the space between our troops and the fort, and to place them there in the midst of the ruins. It seems certain, that, at nine o'clock, the troops who defended it, being discouraged, returned into the city, crying that they were sacrificed to no purpose, and that the Dey ordered the powder magazine in the fort to be blown up. At 2 o'clock a flag of truce was brought to me on the ruins of the fort of the Emperor. It was the secretary of the Dey. He offered to indemnify France for the expenses of the war: I replied that, first of all, the Casauba, the forts, and the port must be delivered up to the French troops."

On the 5th the Dey signed the convention given below, and at 10 o'clock on the next day the French standard was raised on all the towers in the city. What use the French will make of this conquest, is to be learned hereafter. It is probable they will retain the country in much the same way as England has held Canada, since its conquest by Wolfe.

"*Convention between the General-in-Chief of the French army and His Highness the Dey of Algiers.*

The fort of the Cassuba, all the other forts depending on Algiers, and the port of that city, shall be delivered up to the French troops this morning at 10 o'clock, French time.

The General-in-Chief of the French army promises his Highness the Dey of Algiers, to leave him his liberty and the possession of every thing that belongs to him personally.

The Dey shall be at liberty to retire with his family and all that belongs to him to the place which he shall fix upon, and so long as he remains at Algiers he and all his family shall be under the protection of the General-in-Chief of the French army; a guard shall protect the safety of his person and that of his family. The General-in-Chief promises to all the soldiers the same advantage and the same protection.

The exercise of the Mahometan religion shall remain free. The liberty of the inhabitants of all classes, their religion, their property, their commerce, their industry, shall be inviolate; their women shall be respected; the General-in-Chief promises this upon his honor.

The exchange of this convention shall be made before ten o'clock this morning, and the French troops shall immediately after enter the Casauba, and successively all the other forts of the city and the port.

Camp before Algiers, July 5, 1830."

A dreadful fire took place at Constantinople on the 30th of May, which destroyed nearly 400 houses.

MEXICO.—Accounts from Vera Cruz, state that the Mexican Republic still continues in a very unsettled state, and that scenes of outrage and violence were of daily occurrence.

MARRIED,

In Scott County, on Thursday the 26th ult. by the Rev. J. C. Harrison, V. D. M. Mr. Alexander Hamilton, to Miss Harriet Davis.

PRESBYTERIAN ADVOCATE.

The September number of this work will be published in a few days. The price of the Advocate is $1 00 in advance, $1 25 in six months, $1 50 at the end of the year.—the numbers may be had from the beginning at the advanced price.

TO CORRESPONDENTS.

Reply to Mr. Haile's Circular to the people of Hancock County, shall appear next week.

H. on Crmp-Meetings is received.

NOTICE.

SUBSCRIBERS to the Western Luminary in Paris and its vicinity, are requested to pay their arrearages to Mr. Wm. Hamilton.

From the Danville Olive Branch.

Mr. Polk, it was stated through inadvertance in the advertisement with respect to the next session of Centre College that there had been an increase of students during the year ending July, 1830. There was in fact a decrease. The mistake was committed by copying too much of last year's advertisement. The Luminary will confer a favor by giving this two or three insertings.

J. HARLAN, *Sec'y.*

PUBLIC SALE.

THE subscriber having sold his farm, will expose to sale by public auction, *on Monday the 27th of this month*, nearly the whole of his personal property—consisting in part of between 30 and 40 horses, mares, and colts, mules and jennies—among the horses, the CELEBRATED PACING STALLION, TOM HAL; and some valuable and richly blooded mares and colts.—ALSO—some good milch cows, and several yoke of oxen, a large collection of stock hogs, a small flock of sheep, part of the last and present years' crop of corn, hemp in stacks unrotted, hay, rye, oats, &c.—A very superior collection of farming utensils—ploughs, harrows, 2 wagons, a cart, &c.—together with a considerable amount of house aad kitchen furniture; and many other articles which cannot be enumerated.

TERMS—Cash in hand for all sums under TEN dollars.—For that sum and over, NINE MONTHS' credit—the purchaser giving bond with approved security. Sale to commence at 10 o'clock and continue from day to day till all is sold.—No article to be removed till the terms of the sale are complied with.

W. L. BRECKINRIDGE.

North Elkhorn, 8 miles north of Lexington, between the Henry's Mill and Russell's roads

Sept. 8th, 1830—10-tds.

FRESH MEDICINES.

JUST RECEIVED AND FOR SALE BY

JOHN NORTON,

At his Drug and Chemical Store, South of the Court House, Main-street, Lexington.

A Supply of FRESH DRUGS AND MEDICINES, together with a general assortment of PAINTS, DYE STUFFS, PATENT MEDICINES, SURGICAL INSTRUMENTS, and Glass Ware of all sizes, &c.

ALSO A FRESH SUPPLY OF

DOCTOR CHAPMAN'S

Anti-Dyspeptic or Sour Stomach Pills—an effectual remedy for Dyspepsia. And

DE LA MONTERAT'S

Columbian Vegetable Specific, for Coughs, Colds, Consumptions, &c. J. N.

August 13th, 1830.—7-3t.

AGENCY.

THE undersigned offers his services to his friends and the Public generally as Agent for the transaction of business with the United States Branch Bank in this place, or with the Agents of the Banks of the Commonwealth and Kentucky in this District, or with individuals; and in making collections, remittances, &c. &c. His long established reputation will, he trusts, render any other pledge or reference unnecessary.—His charges will be moderate, varying from ¼ to 1-2 per cent according to the trouble and responsibility attending the transaction. Letters post paid will be promptly attended to. D. A. SAYRE.

Lex. April 21—42-tf

P. S. He has removed his office to his house at the intersection of Short Street and Poplar Row, lately occupied by the Com'th. Branch Bank and the Bank of Kentucky, and directly opposite to Moore's Inn.

BIBLES, TRACTS, AND SABBATH SCHOOL BOOKS, for sale. A constant supply of the above publications is kept on hand in the Depositories, at the Store of Stephens, Winslow & Stephens, Main-street Lexington, Ky. June 29, 1830.

CLELAND'S HYMNS,

3RD EDITION—ENLARGED.

FOR sale at the office of the Western Luminary, Lexington,—and at Morton & Co's. Book-Store, Louisville, Ky.

Price $6 per dozen—62½ cents single.

NOTICE.

THE Chamberlain Philosophical and Literary Society of Centre College, Ky. have established a cabinet of Mineralogy and curiosities. Any assistance which the public may render them in the collection of minerals and other natural curiosities will be gratefully received.

POETRY.

THE FLOATING CHAPEL.

'Twas Sabbath morn. The summer sun
In cloudless splendor shone,
And ting'd with gold each curling wave,
As soft it rippled on!
I walk'd along the winding shore,
Bespread with pebles rare;
For thus I hop'd ere noon to reach
The distant house of prayer.

I came where by the river's bank
Some stately vessels lay;
And many seamen sought the beach,
In Sabbath raiment gay;
I mark'd not as they paced along,
Their staid and thoughtful air,
But sigh'd and wish'd they'd turn with me,
And seek the house of pray'r.

At length a streamer fair and broad,
My fix'd attention drew;
For in its folds it gave the dove
And olive-branch to view;
The seamen climb'd the vessel's side,
Which did this banner bear;
I follow'd and with joy beheld
A floating house of pray'r.

Above, beneath, each steadfast eye
Upon the preacher hung;
And sweet and holy was the strain
The sons of ocean sung:
No vacant look, no wand'ring glance,
No restless form was there;
Nor did one wanton leer defile
The seaman's house of pray'r.

I listen'd to the gospel's sound,
Amidst a scene so new;
And saw at times the stranger tear
A manly cheek bedew:
I pray'd that He, who loves his own,
Might make that ark his care;
And many souls be born within
The seaman's house of pray'r.

The rippling wave, the winding shore;
No longer meet my gaze;
No more the snow-white Bethel flag
My wand'ring footsteps strays;
But oft amidst the holy calm
Of Sabbath morning fair,
My thoughts with new delight recall
The seaman's house of prayer.

H. E.

SUNDAY SCHOOL CAUSE.

From the Vermont Chronicle.

MINISTERS FOR CHILDREN.

Rev. Mr. W——, visits district schools. In this he has two objects in view. One is, to convince the teachers and scholars that he is a friend of schools. He suggests the best methods of instruction. He questions the scholars on the branches to which they are attending. And always closes by pressing home upon their minds the importance of the Bible and of attending the Sabbath School. He thinks children need often to be invited. His school is large and increasing. Rev. J. W. F. not long since wrote a children's sermon, and read it Sabbath evening to his little girls at home. They wanted he should read it again. I heard the sermon. It was appropriate. He said one object of his writing it, and reading it to his little girls was, to acquire a habit of talking to children. His text was this—"Come, ye children, hearken unto me, and I will teach you the fear of the Lord." While delivering it to his children he put questions to them, which they answered. He called on them to repeat a little hymn.—I never heard him address a Sabbath School; but this I know, if a minister will undertake to write sermons and letters for children, and give his mind to it, he may be able to come down, or I may say, *up*, to the capacity of little children. Another minister who is in the habit of attending district schools, related an anecdote which shows human nature, and the way to succeed in this part of ministerial duty. Said he, I called one day to visit a school, *for the purpose* of recommending Sabbath Schools. I asked liberty of the teacher to talk a little with her scholars. She looked round at me with signs of scorn. She went on with her school, as if no one had spoken to her. When one class and another had read, I saw, said he, that she did not mean I should speak to them. I then turned to her, put the question, somewhat in earnest, *are you willing I should speak to the children?* "I don't care'i you do, if you want'to," was her reply. I took her at her word and went on.—"Now, children, your teacher tells me I may talk with you. Now, if you will be still, I will tell you something." I went on then and told them they must love their teacher; that they must mind her; that they must be attentive to all her instructions. I talked about their studies, and told them how to have a good school, &c. I then turned to the teacher, saying know but I am hindering you. "O, not at all, I don't not all, Sir." And when I saw *she was converted*, I did my errand. It was well received. I went on. I learned afterwards, that the result of the visit, was that they had a Sabbath School.

Now would it not be a good thing for us to turn our attention to the rising generation? Why not compose and preach children's sermons often? If we look around on our congregations next Sabbath, we shall see hat a great majority are youth and children. By visiting a district school, we may see children whom we never see elsewhere. They never go to a religious meeting. And if you go where they live, while you go in at one door, they will go out at another. In the district school, you have an interesting audience of susceptible beings, mostly ignorant of the great things of religion. Father LYMAN practised catechising each district school once or twice during each term. And now we may see the effects of it. Another minister says as he passes around his parish the children are very respectful, and say, "Mr. ——, when are you coming into our school? Will you come to day?" And when he does go in, the children always smile as if a long expected friend had come. And teachers tell him they have noticed a visible difference in their schools in consequence of such visits, even through the town. Why not take these and other opportunities to get at the youth and children, and always recommend the study of the Bible and Sabbath schools? Would that all who are set as shepherds over Christ's flock, might listen every day to that blessed injunction, "FEED MY LAMBS."

A widow's mite.—Dr. Rice of Virginia, at the Sunday school meeting in Philadelphia, to illustrate what can be done by small means, related an anecdote of a poor widow whom he met in Philadelphia, a few years since, while acting as an agent to solicit funds for the Virginia Theological Seminary. She had been at the monthly concert, and after hearing some remarks on the widow's two mites, came to the conclusion, *that nobody is too poor to do something, who is not too poor to practice self-denial.* She accordingly addressed him a letter expresing this sentiment, and enclosing one dollar for the Theological Seminary. "That dollar," added Dr. R., "is the best donation which our institution ever received. When I went home I read the widow's letter to the students, and they were so much affected by it, that they immediately reduced the expense of their board; at first from $80 to $65, and afterwards to $45, and the saving in consequence has already been at least $1,500."

MISCELLANEOUS.

PREVENTION OF CRIME.

From Dr. Channing's Sermon before the Massachusetts General Court.

"On the means of preventing crime, I want time, and still more ability, to enlarge. I would only say that this object should be kept in view through the whole of legislation. For this end, laws should be as few and as simple as may be; for an extensive and obscure code multiples occasions of offence, and brings the citizen unnecessarily into collision with the state. Above all, let the laws bear broadly on their front the impress of justice and humanity, so that the moral sense of the community may become their sanction.—Arbitrary and oppressive laws invite offence, and take from disobedience the consciousness of guilt. It is even a wish to abstain from laws, which however wise and good in themselves, have the semblance of inequality, which find no responce in the heart of the citizen, and which will be evaded with little remorse. The wisdom of legislation is especially seen in grafting laws on the conscience.—I add, what seems to me of great importance, that the penal code should be brought to bear with the sternest imparti ality on the rich and exalted, as well as the poor and fallen. Society suffers from the crimes of the former not less than by those of the letter. It has been truly said that the amount of property taken by theft and forgery, is small compared with what is taken by dishonest insolvency. Yet the thief is sent to prison, and the dishonest bankrupt lives perhaps in state. The moral sentiment of the community is thus corrupted; and, for this and other solemn reasons, a reform is greatly needed in the laws which respects insolvency. I am shocked at the imprisonment of the honest debtor; and the legislation which allows a creditor to play the tyrant over an innocent man, would disgrace, I think, a barbarous age. I am not less shocked with the impunity with which criminal insolvents continually escape, and by the lenity of the community towards these transgressors of its most essential laws.

"Another means of preventing crime, is to punish it wisely; and by wise punishment I mean that which aims to reform the offender. I know that this end of punishment has been questioned by wise and good men. But what higher and profitable end can be proposed? You say we must punish for example. But history shows that what is called examplary punishment, cannot boast of great efficiency. Crime thrives under severe penalities, thrives on the blood of offenders. The frequent exhibition of such punishments, hardens a people's heart, and produces defiance and reaction in the guilty. Until recently, government seems to have labored to harden the criminal by throwing him into a crowd of offenders, into the putrid atmosphere of a common prison. Humanity rejoices in the reform, which in this respect, is spreading through our country. To remove the convict from bad influences, is an essential step to his moral restoration. It is however but a step. To place him under the aid of good influences is equally important; and here individual exertion must come to the aid of legislative provisions. Private Christians, selected at once for their judiciousness and philanthrophy, must connect themselves with the solitary prisoner, and by manifestations of a sincere fraternal interest, by conversation, books and encouragement, must touch within him cords which have long ceased to vibrate, must awaken new hopes; must show him that all is not lost, that God, and Christ, and virtue, and the friendship of the virtuous, and honor and immortality, may yet be secured. Of this glorious ministry of private Christianity, I do not despair. I know I shall be told of the failure of all efforts to reclaim criminals. They have not always failed. And besides, has philanthropy, has genius, has the strength of humanity, been fairly and fervently put forth in this great concern? I find in the New-Testament, no class of human beings, whom charity is instructed to forsake. I find no exception made by Him, who came to seek and to save that which was lost. I must add that the most hopeless subjects are not always to be found in prisons. The convicts are dreadfully corrupt, I know; but not more corrupt than some who walk at large, and are not excluded from our kindness. The rich man who defrauds, is certainly as criminal as the poor man who steals. The rich man who drinks to excess, contracts deeper guilt than he who sinks into vice under the pressure of want. The young man who seduces innocence, deserves more eminently the House of Correction, than the female whom he allured into the path of destruction. Still more, I cannot but remember how much the guilt of the convict results from the general corruption of society. When I reflect how much of the responsibility for crimes rests on the state, how many of the offences, which are most severely punished, are to be traced to neglected education, to early squalid want, to temptations and exposures which society might do much to relieve—I feel that a spirit of mercy should temper legislation; that we should not sever ourselves so widely from our fallen brethren; that we should recognise in them the countenance and claims of humanity; that we should strive to win them back to God."

"In this discourse I have insisted on the supreme importance of virtuous principle, of moral force, and elevation in the community; and I have thus spoken not that I might conform to professional duty, but from a deep personal conviction. I feel as I doubt not many feel, that the great distinction of a nation, the only one worth possessing, is the prevalence of pure principle among the citizens.—I wish to belong to a state, in the character and institutions of which I may find a spring of improvement, which I can speak of with an honest pride, in whose records I may meet great and honored names, and which is making the world its debtor by its discoveries of truth and by an example of virtuous freedom. O save me from a country which worships wealth, and cares not for true glory; in which intrigue bears rule; in which patriotism borrows its zeal from the prospect of office; in which hungry sycophants throng with supplication all the departments of state; in which public men bear the brand of private vice, and the seat of government is a noisesome sink of private licentiousness and public corruption. Tell me not of the honor of belonging to a free country. I ask, does our liberty bear generous fruits? Does it exalt us in manly spirit, in public virtue, above countries trodden under foot by despotism? Tell me not of the extent of our territory. I care not how large it is, if it multiply degenerate men. Speak not of our prosperity. Better be one of a poor people, plain in manners, revering God and respecting themselves, than belong to a rich country which knows no higher good than riches. Earnestly do I desire for this country, that, instead of copying Europe with an undiscerning servility, it may have a character of its own, corresponding to the freedom and equality of our institutions. One Europe is enough. One Paris is enough. How much to be desired is it, that, separated as we are from the eastern continent by an ocean, we should be still more widely separated by simplicity of manners, by domestic purity, by inward piety, by reverence for human nature, by moral independence, by withstanding that subjection to fashion, and that debilitating sensuality, which characterise the most civilized portions of the old world."

[From the Family Monitor, by J. A. James.]

HOME.

To ensure as far as possible, the society of her husband, at his own fire side, let the wife be "a keeper at home," and do all in her power to render that fire side as attractive as good temper, neatness, and cheerful, affectionate conversation can make it; let her strive to make his own home the soft green on which his heart loves to repose in the sunshine of domestic enjoyment. We can easily imagine, that even in paradise, when man had no apparition of guilt, no visions of crime, no spectral voice from a troubled conscience, to make him dread solitude, and flee from it, that even then, Adam liked not, on his return from the labour of dressing the garden, to find Eve absent from their bower, but wanted the smile of her countenance to light up his own, and the music of her voice to be the melody of his soul. Think, then, how much more in his fallen estate, with guilt upon his conscience, and care pressing upon his heart, does man now, on coming from the scenes of anxious toil, need the aid of woman's companionship, to drive away the swarm of buzzing cares that light upon the heart to sting it; to smooth the brow ruffled with sadness; to tranquilize the bosom agitated with passion; and at once to reprove and comfort the mind that has in some measures yielded to temptation. O, woman! thou knowest the hour when "the good man of the house" will return, at midday, while the sun is yet bowing done the labourer with the fierceness of his beams, or at evening, when the heat and the burden of the day are past; do not let him, at such time, when he is weary with exertion, and faint with discouragement, find, upon his coming to his habitation, that the foot which should hasten to meet him, is wandering at a distance; that the soft hand which should wipe away the sweat from his brow, is knocking at the door of other houses; nor let him find a wilderness, where he should enter a garden; confusion, where he ought to see order; or filth that disgusts, where he might hope to behold neatness, that delights and attracts. If this be the case, who can wonder, that in the anguish of disappointment, and in the bitterness of a neglected and heart-stricken husband, he turns away from his door, for that comfort which he wished to enjoy at home, and that society which he hoped to find in his wife, and puts up with the substitutes for both, which he finds in the houses of other men, or in the company of other women.

United to be associates then, let man and wife be as much in each other's society as possible: and there must be something wrong in domestic life, when they need the aid of balls, routs, plays, card parties, to relieve them from the tedium produced by home pursuits. I thank God, I am a stranger to that taste, which leads a man to flee from his own comfortable parlour, and the society of his wife, from the instruction and re-creation contained in a well stored library, or the evening rural walk, when the business of the day is over, to scenes of public amusement for enjoyment; to my judgment the pleasures of home, and of home society, when home and home society are all that could be desired, are such as never cloy, and need no change, but from one kindred scene to another. I am sighing and longing, perhaps in vain, for a period when society shall be so elevated, and so purified; when the love of knowledge will be so intense, and the habits of life will be so simple; when religion and morality will be so generally diffused, that men's homes will be the seat and circle of their pleasures; when in the society of an affectionate and intelligent wife, and of well educated children, each will find his greatest earthly delight; and when it will be felt to be no more necessary to happiness to quit their own fire side for the ball room or the concert, than it is to go from the well spread table to the public feast, to satisfy the cravings of a healthy appetite; then will it be no longer imposed upon us to prove that public amusements are *improper*, for they will be found to be *unnecessary*.

RESPECT FOR THE SABBATH.

With much pleasure we copy the following paragraph from the New-Bedford Record of the times:—

"As above mentioned, the "perfection of steam-boat architecture, the President," arrived here on Saturday evening, at 7 o'clock, with a "full cargo" of passengers, and lay at or near the wharf, during the Sabbath. Too much praise cannot be bestowed upon Capt. Bunker, for the noble example he has set, of respect for the Sabbath. Instead of opening his boat for the reception of visiters on that holy day, he drew her off some twenty feet from the wharf, and positively forbade any passing between the boat and the wharf, excepting to passengers and others belonging on board. The Bethel flag was hoisted on board her, and at five o'clock, P. M. the services of the seamen's meeting, which have been regularly kept up here for some time, were held on board, where a sermon was preached to a very large audience, by Rev. S. Holmes. We know that the New-York and Providence line of boats is a "Sabbath-keeping line;" and here is an adaitional evidence that it is not necessary for steam-boat commanders to violate that day, under the false pretence that "public opinion" requires it. The better part of the public will, with one heart and voice, unite in applauding the excellent moral conduct of Capt. Bunker, in this particular."

MUSIC OF THE MORNING.

The following beautiful description appears in a musical article in the American Monthly Magazine:—

"It is not mere poetry to talk of the "voices of summer." It is the day-time of the year, and its myriad influences are audibly at work. Even by night, you may lay your ear to the ground, and hear that faintest of murmurs, the sound of growing things. I used to think when I was a child, that it was fairy music. If you have been used to rising early, you have not forgotten how the stillness of the night seems increased by the timid note of the first bird. It is the only time when I would lay a finger on the lip of nature; the deep hush is so very solemn. By and by, however, the birds are all up, and the peculiar holiness of the hour declines.—But what a world of music does the sun shine on! The deep lowing of the cattle blending in with capricious warble of a thousand of God's happy creatures, and the stir of industry coming on the air like the undertones of a choir, and the voice of man, heard in the distance over all, like a singer among instruments, giving them meaning and language! And then, if your ear is delicate, you have minded how all these sounds grew softer and sweeter, as the exhalations of dew floated up, and the vibrations loosened in the thin air."

It is not very fashionable to attend such concerts as the above at the present day. Hence one cause of the prevalence of dyspepsy.—*West. Rec.*

THE FARMER.

It does one's heart good to see a merry round faced farmer. So independent and yet so free from vanities and pride. So rich and yet so industrious; so patient and yet so persevering in his calling, and yet so kind, social and obliging. There are a thousand noble traits about him which light up his character. He is generally hospitable—eat and drink with him, and he won't set a mark on you, and sweat it out of you with a double compound interest, at another time—you are welcome.—He will do you a kindness without expecting a return by way of compensation—it is not so with every body. He is generally more honest and sincere, less disposed to deal in a low and underhand cunning than many I could name. He gives to society its best support—it is the edifice of government—he is the lord of nature.—Look at him in homespun and gray black—gentlemen, laugh, if you will—but, believe me, he can laugh back if he pleases.

DREADFUL ACCIDENT AT TRENTON FALLS.

Drowned at the Trenton Falls, on Monday, August 2d, Charles Oliver Bill, student of the Medical College, at Fairfield, and son of D. E. Bill, of Remsen, aged 21 years. This promising and much esteemed young man lost his life by incautiously stepping into the edge of the current, while conducting several young female friends around the first point of rock, a few rods above the lower fall. His foot slipped, and unable to regain his foot-hold, he was carried down the rapid current, and precipitated over the fall near the west side, a descent of about forty feet, into the gulf below, from which he was not seen to rise. The party was composed of his sister, uncle and two cousins, the former of whom immediately ran towards the public house for assistance, but she was so much distracted when she arrived, that it was some time before the by-standers were able to learn what she wanted to make known to them. The body was found on Wednesday, below the lowest fall. This young man completed his twentieth year on the Sunday the day before this dreadful event, and was full of hope and joy at the prospect before him in life. His look as he was carried over the fall, is represented by the uncle, as heart-rending in the extreme.

CENTRE COLLEGE.

THE next session in this institution will commence on the 1st Monday in Sept. next and continue about ten months. The Faculty consists of the following gentlemen.

Rev. GIDEON BLACKBURN D. D. President.
J. M. BUCHANAN A. M. Prof. Math.
W. R. THOMPSON A. M. Prof. Lang.
T. NICHOLS A. B. Prin. Gram. School.

Fees for Tuition and Board will be required semi-annually in advance.

RATES OF TUITION.

Tuition in the College classes per session	$30 00
Do. in Grammar School per session	24 00
Fuel for the use of College	1 00

RATES OF BOARDING, &c.

Board, Lodging and washing per week	1 50
Candles and fire wood will be furnished when wanted at cost	0 00

The public will perceive that no change has been made in the Faculty.

It is believed that Centre College and its many advantages is too extensively known to require a particular recommendation to the patrons of Science and Literature. The great increase of Students during the last year is its best eulogy. J. HARLAN Sec.

Danville Ky. Aug. 7th 1830.

DEAF & DUMB.

THE next session of the Asylum for the Tuition of the Deaf and Dumb will commence on the 1st day of September next.

CHARGES.

Board, washing, lodging, mending, ful agd candles, per annum	$75 00
Tuition per annum	36 00

Payable half yearly in advance.

There is no change of Superintendant, Matron, nor Teachers. It is believed that general satisfaction has been given to Parents and Guaodians, who have placed their children at this Institution for instruction. Parents who are unable to pay the above charges, are again informed that the Legislature of Kentucky have made provision for the support of 25 pupils, for the period of 4 years each out of the Public Treasury. It is hoped that parents or relatives of such pupils in Kentucky will not fail to avail themselves of this liberal and humane provision for the instruction of their children. It is particularly requested that parents and others intending to send pupils will do so as near the commencement of the season as possible.

By the Charter of the Institution, pupils from any of the States or Territories, are received upon payment of the same fees as residents of Kentucky.

JAMES HARLAN, Sec'ry.

Danville Ky. Aug. 7th 1830.

M'GREADY'S SERMONS.

THE subscriber proposes to publish the Sermons of the late Rev. JAMES M'GREADY, provided a sufficient number of subscribers can be obtained.

As these Sermons treat on Experimental and Practical Religion; and as some of them were composed during the extensive Revival of 1800, it is expected they will prove interesting to the Christian reader, particularly to those who were personally acquainted with the author, whose reputation as a powerful, spiritual and useful minister of the Gospel, is well known in the Western country.

The work will form an octavo volume of about 400 pages, and will be published on fine paper, neatly bound and lettered. Price to subscribers, $2 00.

Persons obtaining and becoming responsible for 20 subscribers, will be entitled to a copy gratis.

☞ Those to whom this prospectus may be sent, are respectfully solicited to procure subscribers, and return it by the first of November next, as the work will be published as soon after that period as will be practicable. JAMES SMITH.

Henderson, Ky. June 8th, 1830.

MUSIC BOOKS.

JUST received and for sale at the Book Stores of A. T. Skillman, Lexington, Morton & Co. Louisville, and M. G. Youce, Danville, Ky.

THE COLUMBIAN HARMONY
OR PILGRIM'S MUSICAL COMPANION
bound in a superior style.

Lex. Ky. June 2d, 1830.

CLELAND'S HYMNS,

3D EDITION—ENLARGED,
FOR SALE AT THIS OFFICE.